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Renewal of the Mind

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Spiritual Disciplines of the Early Pioneers

Not long ago, Dr. Mo-yu So from the China Graduate School of Theology invited me to share about Baptist spirituality with their students, sparking my deeper exploration of related topics. Subsequently, I shared my research findings with the brothers and sisters at the Tsim Sha Tsui Baptist Church and the Fanling Baptist Church. Feeling the immense importance of this subject, I thereafter always use, to various extents, the Baptist tradition of spiritual discipline, with prayer being the focus, in my sermons.

John Bunyan (1628-1688) pointed out in his book *Grace Abounding* that most of the early Baptist believers were wholeheartedly set on journeying toward heavenly Jerusalem, inevitably encountering the sins of the world along the way. **Faced with human sinfulness, they chose to respond with meditation and prayer.** Bunyan believed that only through grace could a person repent, trust in God, and embark on the path to redemption. The Bible is a precious resource for meditation. During times of emotional turmoil, Bunyan once said: “[I]ndeed, I was then never out of the Bible, either by reading or meditation; still crying out to God, that I might know the truth, and way to heaven and glory.” At that time, Baptist believers each practiced their own version of *lectio divina*. Many of them read one chapter of Scripture in the morning, at noon, and in the evening each day, aiming to read through the entire Bible in a year while meditating on its teachings and revelations. This approach to the spiritual reading of Scripture highlights the critical importance of prayer.

In addition, Bunyan asserted, **“Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Holy Spirit, for such things as God has promised, or according to the Word of God, for the good of the church, with submission in faith to the will of God.”** He stressed the spontaneity of prayer, disliking “set prayers,” which he considered mere “lip labor”—superficial and likely to hinder the work of the Holy Spirit. He firmly believed that prayer is a sincere expression from the depths of our hearts.

Inspired by the early Baptist pioneers, I resolved to devote myself fully to prayer, focusing more intentionally on it in my life.

The Road to Emmaus

On the morning of March 20, the HKBTS community experienced a profound journey of prayer and spiritual growth. That day’s morning chapel service was an All Seminary Prayer Meeting, meticulously planned by students from the Spiritual Devotion Department of the Student Union. They led the entire faculty, students, and staff in practicing spiritual meditation. The theme of the gathering was “The Road to Emmaus.”

The first part of the meeting involved several students reading Luke 24:13-27 twice through role-playing, giving the congregation ample time to listen, savor, and meditate on God’s Word. This passage recounts Jesus walking with two disciples on the road to Emmaus, unrecognized by them throughout the journey. After the reading, the facilitator



posed two questions to guide our reflection:

- (1) As Jesus' disciples who had been living with Him, why couldn't they recognize Him at this moment?
- (2) What has been occupying your thoughts lately, distracting you or hindering your relationship with the Lord? What color has your life been recently?

The second part began with another reading of Scripture: Luke 24:28-35. Then, the screen in the Hall displayed Michelangelo Merisi da Caravaggio's famous painting *The Supper at Emmaus*. The painting vividly captures the moment when the disciples recognize Jesus as they dine together at the inn in Emmaus; their expressions of shock and awe create a lasting impression. Next, the facilitator posed three questions, transporting us across two thousand years to our present circumstances, encouraging us to face current challenges and reflect:

- (1) What finally enabled them to recognize Jesus? At this moment, do you realize the Lord is walking with you?
- (2) "The Lord has truly risen"—what does this mean to you?
- (3) When you encounter the risen Lord drawing near to you personally, how do the colors and perspectives of your life change?

Before the gathering concluded, the students invited me to offer a benedictory prayer for the congregation. Still immersed in God's Word, I prayed with a heart of gratitude, moved by the Spirit at that moment:

Dear God, thank You for gathering all the brothers and sisters here this morning, set apart as holy, to pray together. We have heard, seen, and received Your precious Scriptures, reflecting on Your Word.

Over the past few years, our lives have been shrouded in darkness; even when we met You on the road to Emmaus, we failed to recognize You. We heard You explain the Law and the Prophets, and the Scriptures about passion, yet we couldn't fully grasp or understand them. These were Your teachings, dear Lord, spoken to us, yet we couldn't perceive them! Lord, have mercy on us.

Yet, on this pilgrimage, as we come to Your table, hear You speak, and see You break the bread and hand it to us, You open our eyes, and we recognize You. Lord, may we continually experience this grace, for You are our hope, the risen Lord; You fill us the jars of clay with the power of resurrection and hope.

Yes, Lord, our days were once filled with gloom; but when our eyes recognized You—not by our own strength, but through Your work in our lives—our hearts were naturally filled with satisfaction and joy, and the colors of our lives were transformed by You.

Lord, may the teachers, students, and staff of this seminary experience this grace of life, breaking free from darkness to live in Your light; may we delight in drawing nearer to Your light.

Forgive our sins and make us Your vessels. Let us run with perseverance for You, proclaiming Your gospel to the world, making disciples of all nations, and teaching them all that Jesus Christ has commanded—not only teaching others but deeply experiencing the truth of Your Word ourselves.

May the spiritual feast prepared for us by the students this morning become an opportunity for our lives to be transformed by You. Thank You for Your presence, thank You for opening our eyes to recognize You. We pray in the name of our Lord Jesus Christ. Amen.

Renewal and Transformation of the Mind

The All Seminary Prayer Meeting reminded me of Paul's exhortation in Romans 12:1-2. Paul says, "I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice" (12:1a). A "living sacrifice" is a way of life, involving inner transformation and a commitment to social justice (e.g., 1 Sm 15:22; Is 1:10-20; Jer 6:20; Hos 8:11-13; Am 5:21-27).

Paul states that this "living sacrifice" is "holy and acceptable to God." "Holy" means "pleasing to God." He further points out that this is our "spiritual worship" (Rom 12:1b). The term "spiritual" (*logikos*) can be translated as "true and proper" (NIV), "reasonable" (NET), or "offered by mind and heart" (NEB, REB).

Paul urges church members to offer their bodies to God as a "living sacrifice," adding, "Do not be conformed to this world" (v. 2a). This is a statement expressed from a negative point of view: a rejection of the values of this (evil) age. Positively speaking, Paul calls for the renewal and transformation of the mind. "Mind" refers to intellectual perception, the way of thinking, or the result of thinking. Put simply, "mind" is a person's power of discernment.

Discernment is the ongoing pursuit of God's will amid

confusion and difficulty, rather than judging by the norms or standards of “the world.”

Such a renewal of the mind comes from the Holy Spirit and must therefore begin within a person's heart. The result is a life “transformed”—a complete change (metamorphosis) of life. A person with a transformed life can “discern what is the will of God, what is good and acceptable and perfect” (v. 2b), including discerning God's will and even engaging in a process of collective discernment. The outcome of Christian discernment is obedience.

I deeply hope that the teachers and students of HKBTS can experience the wonders of this renewal and transformation of the mind.

Scripture Reading and Prayer

We know that renewal of the mind cannot be achieved by human will alone; it is God's work. **Specifically, renewal of the mind occurs as a person is shaped and changed by God's Word.** As we meditate on God's Word day and night, His will shapes and transforms our hearts, like water wearing away the stone, subtly softening even a heart of stone. Thus, at the seminary, we not only study various types of biblical criticism (e.g., historical criticism, literary criticism, redaction criticism, socio-scientific criticism, etc.) but also consistently engage in prayerful readings of Scripture through *lectio divina*. **Reading Scripture with a prayerful heart can transform the human heart, prompting meditation, renewing the mind, and bringing about changes in one's life.** In summary, God's Word is the fountainhead of mind renewal. The human “mind” (i.e. the capacity for thinking and discernment) is renewed through the illumination of the Bible. Such renewal comes from the Holy Spirit.

Besides Scripture reading, the importance of prayer is self-evident. The early Baptist pioneers were truly people of persistent prayer, through which they responded to the evils of the world. By comparison, my own prayer life falls far short. Very often, in many matters—be they personal, family, church, or societal—we act hastily without first praying to seek God's will. As a result, we rarely have meditation or learn through prayer how to confront the evils of the world and ourselves, let alone discern “the will of God, what is good and acceptable and perfect.”

Discernment and Obedience

It is well known that discerning God's will is not easy; the challenge becomes even greater when we realize that seeking His will cannot be reduced to a fixed set of rules. However, the key lies in whether we live by the Holy Spirit,

eagerly obey God, and prioritize understanding His will, because God will surely grant us the strength to help us accomplish arduous tasks.

For example, in the face of intense interpersonal conflicts, while most people cry out “an eye for an eye and a tooth for a tooth,” do we also rush to retaliate in kind? We claim to be followers of Jesus Christ, but do we prefer the world's ways, deeming them more effective? Yet, Jesus Christ's teachings starkly contrast with the ways of the world. He said, “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. And if anyone would sue you and take your tunic, let him have your cloak as well. And if anyone forces you to go one mile, go with him two miles” (Mt 5:38-41). **Jesus calls us to renew our minds, cultivating new habits of thought and soul. He reminds us not to judge others by the standards of this present world but to live according to God's will.**

We also recall Jesus telling His disciples, “The Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again” (Mk 8:31). Peter objected, saying, “Far be it from you, Lord! This shall never happen to you” (Mt 16:22). Jesus rebuked him, “Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man” (Mk 8:33). Jesus points out that Peter's problem was not thinking in God's ways but in human ways. **Jesus chose to obey God's will rather than His own wish; He demonstrated God's “good, acceptable, and perfect” will, displaying a life of righteousness.**

In summary, our hearts should discern and obey “the will of God, what is good and acceptable and perfect.” In doing so, our lives will no longer remain in darkness but will enter God's light. As we keep renewing and transforming our minds, understanding and submitting to God's will, no longer led by pride, greed, deceit, or narcissism, our lives can leave the path of pain and despair and enter the abundant way of God's presence.

I deeply hope that on this pilgrimage, our hearts and souls will be continually renewed and transformed; and that we will repent and turn back with honest hearts. Let us give weight to prayer in the Spirit and prayer of freedom. This is our passion and the foundation that sets us totally apart from the world. Honesty of the heart, renewal and transformation of the mind, and discernment of God's will are the essence of the church, the cornerstone of ministry, and the core of character and soul. Only in this way can the church be renewed, and our lives made anew.

Worship, the Arts, and Theological Education

What does worship have to do with art?

What is the role of the Edna Wong Christian Worship and Arts Education Centre in promoting worship and arts education?

What are the features of our newly launched Postgraduate Certificate Program in Worship and the Arts?

In this issue of the *Newsletter*, we have invited Mr. Sanson Lau and Dr. Kit-ying Law to share their thoughts on these topics. Mr. Lau has been serving in the Edna Wong Christian Worship and Arts Education Centre for more than 20 years, and is currently the Honorary Director of the centre and the visiting lecturer at HKBTS. Dr. Law is the Assistant Professor of Practical Theology (Worship and Church Music) at HKBTS.



Worship and Art

The Quest and Commitment of the Edna Wong Christian Worship and Arts Education Centre

Sanson Lau

*Honorary Director of Edna Wong Christian Worship and Arts Education Centre
Visiting Lecturer*

Holistic Worship

The Church is established by God to reveal His truth, goodness, and beauty. **Believers respond to God's grace, word, salvation, and call through praise, prayers, proclamations, and bearing witness. That is the "worship" of God.** Augustine of Hippo stressed that beauty is the pure manifestation of truth. Since God is the essence of truth, the source of goodness,



and beauty, whether we can shine through our worship of Him by reflecting His divinity and declaring His works will demonstrate whether we are truly serving Him: the Bible describes "serving God" as worshipping Him.

From the biblical narrative, we see that in the Old Testament world as well as in the new Heaven and new Earth in eternity, when people gather to worship God, they do so using multimedia, creating multisensory dialogues,

experiences, and responses. The form of expression that we call art is the most effective way of communicating this.

Variety in Art

Nato Thompson, Artistic Director of Philadelphia Contemporary, pointed out that art and culture in Western societies had long been a part of daily life. However, during the Middle Ages and the Renaissance, people focused on technical skills, which led to the emergence of the so-called “High Art.” In the mid to late twentieth century, avant-garde artists reasserted that art should be part of the everyday and that everyday life should be an artistic expression, subject to the will, consciousness, and self-definition of the actor.*

This is a good reminder that all cultures and art are deeply related to people in terms of their mutual fulfillment and influence. From thoughts, emotions, consciousness, actions, and the understanding of self-identity, to interpersonal, communal, class, and inter-ethnic relationships, to all aspects of social systems (including politics, economy, education, family, religion, etc.), there are significant interconnections.

The definition, origin, and application of art have been explored from different perspectives and been based on different evidence, resulting in the formation of a variety of art theories. But generally speaking, all theories involve two major aspects: one focuses on the aesthetic response, using such notions as harmony, beauty, and sublimity; and the other is about the mediums of creation, considering the acquisition and application of skills and techniques, etc.

God is the Creator and Redeemer of all things, the source of truth, beauty, and goodness; and we only know the ultimate truth, beauty, and goodness in the state of God being with us, the true meaning of “Emmanuel.” Experiencing divine presence is a way of worshiping God in practice. ***Through the daily acts of communication and expression, Church members manifest beauty and goodness as God-created beings (that is an expression of art); this is an essential enactment of worship.***

Christian Worship and Arts Education

The Church is on a mission to witness God’s divinity and works while holding on to our hope and entering into the eternal procession of worshiping God. This process initiated by God and responded to by all created beings is described by different names such as spiritual growth, worship, teaching and learning, pastoral care and counseling, evangelism and service, fellowship, etc., depending on the

different emphases that we place within God’s kingdom. As far as theological education is concerned, it obviously focuses on such activities as teaching, imparting, researching, studying, reasoning, synthesizing and discovering, in order to provide holistic training for students in their development of spirituality, character, mentality, knowledge, ethical practices, and so on. For organizations responsible for arts education, it is their role to design, plan, and launch relevant courses and to promote them to churches and Christians.

HKBTs’ ***Edna Wong Christian Worship and Arts Education Centre*** also plays this role. Established in 2002, the centre’s mission is ***to renew Christians’ understanding of worship through wisdom from the Bible, theology, and church history, to broaden the scope of and enrich their experience in their ministries, and to enhance their ability to use the arts in worship and other church ministries through diversified and integrated arts training.***

In this postmodern age, a trend toward a multisensory approach to communication has taken shape. Our programs are also geared toward the worship of God with all our senses. For more than 20 years, we have been offering courses in music (auditory), art (visual), dance (tactile), drama (multi-sensory), and electronic media (all-sensory), with the aim of nurturing believers for churches, so that they may enrich the worship of God with various forms of art and enhance the expression of their services.

Since its establishment, the centre has been organizing a wide range of in-depth programs and courses that are related to or integrated with various art forms that are relevant to our local context. Programs and courses are offered in more than ten different but interrelated major areas, including worship, church music (including music arts, hymnology, keyboard playing, vocal training, etc.), dancing, drama, visual arts, cinematography, electronic media, architectural space concepts, floral art, humanistic quality, Chinese opera, lyrics studies, and so on. It also provides students with publications and teaching materials, as well as venues for teaching and performing. We hope that churches would find the arts to be a powerful medium for worshiping the Lord, spreading the gospel, fellowship, Bible teaching, and community service.

Forward on a Narrow Path

In reviewing the churches’ response since the establishment of the centre, it seems that music courses are generally given more attention; singing, voice training, and musical instrumentation are the most popular among our students. The rest of the courses are often neglected.

Therefore, we are actively striving to help churches realize and utilize other forms of art.

In fact, **art forms are inherently infused within worship services at churches**. For example, words, actions, and things involved in each part of a worship service as well as their sequence, and the division of labor among the various persons in charge are just like a drama where there are also characters, an order of appearance, dialogues, movements, actions, etc. Let's take another example. When a chairperson of a worship service calls to worship, reads the Scriptures, prays, or greets the congregation, or when a pastor gives a sermon, they will pay attention to their voice, tone, volume, and pace. All these are similar to the requirements of a dramatic production. In addition, when the congregation stands, sits, or kneels, lifts or bows their heads, or raises their hands, all these movements are the basics of dancing. Furthermore, the setting of the venue, air conditioning, lighting and sound, color selection, and general ambience are all expressions and extensions of the visual and architectural arts. One of our objectives in offering different courses is to arouse the interest of our students and to bring about their awakening of the close relationship between worship and the arts.

Nowadays, Hong Kong society tends to emphasize the outcome and focuses on utilitarianism and quick results; it seems that some churches cannot escape from following this trend. However, when it comes to the art of worship, artistic skills need to be developed gradually through repeated practice over time. Therefore, we have been trying to grasp appropriate opportunities and look for suitable areas for cultivation **in the hope of gradually renewing the culture of worship through a variety of educational programs**. In order to counteract the current trend of "entertainment first" and the "culture of immediate gratification," the centre has invited scholars and experts to design various courses in the hope of constructing a discourse that reshapes our thinking and our discussions in context of the values of mass culture; this will lead to a biblical and theological worldview in which one can judge, define, discern, and break through the often-confusing talk about art forms (e.g., the false proposition of "traditional" versus "modern" for church singing).

* Nato Thompson, introduction to *Culture as Weapon: The Art of Influence in Everyday Life* (Brooklyn: Melville House, 2017).

Christ-Centred Worship and the Arts

Kit-ying Law

*Assistant Professor of Practical Theology
(Worship and Church Music)*



Christ-centred worship and the arts are the vehicles of the Word and the medium of God's grace, testifying to the power and truth of the Gospel of Christ.

Worship is a sacred time and space in which

God's presence is here and now, as if the gates of Heaven are open. God's intangible grace is made available to us through the means of hearing, touching, and even eating (the Lord's Supper) and through communal reception so that

we can partake of the taste of God's grace together, which is so good and pleasant.

In worship, music and hymns with lyrics are the "art of time," while architecture and the layout of the worship space are the "art of space." Through these art forms, we worship and serve God in fear and joy according to the truth of the Bible. The Word of God is living and active, penetrating our hearts and minds (cf. Heb 4:12). Therefore, Christ-centred worship through the arts can lead us to respond to the love of the Lord and turn us to God the Father with all our hearts and souls. It can also help us discern with heavenly wisdom how to walk on the path of blessing in our worship life.

Proverbs of Wisdom on Worship and the Arts

With reference to the document “Worshipping the Triune God: Receiving and Sharing Christian Wisdom across Continents and Centuries” (2010 edition) published by Calvin Institute of Christian Worship, I would like to share three proverbs of wisdom on worship and the arts as a guideline and a direction for the seminary to build up Christians and churches in this aspect.

1. Life-Transforming Worship

Wise is the church that seeks to be “in” but not “of” the world (Jn 15:19), resisting aspects of the culture that compromise the integrity of the gospel, and eagerly engaging its culture with the good news of the gospel of Jesus Christ who comes to each culture, but is not bound by any culture.

The Gospel of Jesus is at the same time transcultural, contextualizable, cross-cultural, culture-resistant, and challenging believers **to live transformed lives**, influence the world, and act as culture transformers. The arts should be based on God’s revelation and the teachings of the Bible, guiding people to think rationally, playing an educational role, and deepening people’s understanding of God, the world, and themselves.

2. Faith Integration Not Limited to Verbal Expression

Blessed is the congregation in which the Word is proclaimed and prayers and praise are offered not only through words but also through artistic expression: through gifts God has given to each local community in music and dance, in speech and silence, in visual art and architecture.

This kind of **multi-dimensional and multi-level expression** makes worship colorful and allows Christians to establish a deeper relationship with God in different ways. Art should not be seen as a domain entirely separate from faith; instead, Christians should integrate art into their lives of faith, so that art can become a means of proclaiming the gospel and witnessing Christ.

3. The Image of God and the Second Commandment

Wise are artists who are grateful both for the limitations offered by the second commandment, and also for the example of the biblical artists called by God and equipped by God’s people for service according to God’s commands (Ex 35:30ff.).

Human **creativity** is a gift from God and reflects

the image of God (*Imago Dei*). In art-making, Christians endeavor to reveal God’s wisdom, goodness, and glory so that the arts become a form of worship and praise to God. The commandment, “You shall not make for yourself a carved image,” points ultimately to the promise of Jeremiah 31:33: “I will put my law within them, and I will write it on their hearts.” The true ministry of the arts is to allow the Holy Spirit to shape our lives into the image of Christ (Gal 4:19) so that what our hands make is but a natural outpouring of a graceful heart—like a stream reflecting the light of the moon, which, though it is not the moon, testifies to “the true light” in the darkness of the world, making people long to draw near to the Lord.

Bible-Centred, Interdisciplinary Worship and the Arts Education

The Hong Kong Baptist Theological Seminary (HKBTS) always seeks to promote worship and arts education and has been providing training programs in these areas. Our **Edna Wong Christian Worship and Arts Education Centre** was established to “provide Christians with a renewed knowledge of worship by seeking wisdom from the Bible, theology and church history, and then coming to a correct understanding of genuine worship,” and to “provide a combination of diversified training in arts to widen the scope of students’ ministry and to enrich their experience.”* Over the years, the centre has been offering courses conducted by lecturers who have rich knowledge and practical experiences in the field of worship and the arts. These courses have been of great help to Christians who wish to equip themselves in this field. In addition to education programs, the centre also provides a resources centre for our students and offers classroom and venue rental services for them to practice and perform.

Looking ahead, the Edna Wong Christian Worship and Arts Education Centre will, on the one hand, continue to offer different types of courses on worship, music and the arts to enrich believers’ understanding of worship and the arts, and to enhance participants’ related skills and broaden their horizons. On the other hand, we will actively develop more **Bible-centred interdisciplinary courses** that integrate different fields to better enrich the preaching in the worship of the Chinese churches and to help Christians integrate the Word, worship, the arts, spiritual practice, and Christian life. Our “Drama Art at Church” series (e.g., “A Mindset for Drama Writing” workshop, “Bible

Study through Drama” workshops) and the Postgraduate Certificate Program in Worship and the Arts, conceived in collaboration with the Lay Theological Education Department (LTED) last year, are a few examples of our endeavors in this regard.

Take the **Postgraduate Certificate Program in Worship and the Arts** as an example, this masters-level degree program provides believers with more systematic and comprehensive training in such areas as worship theories, church music, the arts, practical application, theological reflection, etc. The existing courses on worship offered by other theological seminaries in Hong Kong are mostly focused on worship studies or worship services, without much emphasis on cross-disciplinary integration. The integration of the arts into worship is what the centre has always strived to promote. To this end, our program provides worship art training, including church music, worship and praise, spatial arrangement, drama, painting, and other diversified elements as well as theological reflection so that students can better integrate biblical teaching, worship, pastoral care, and the arts.

On the one hand, the Postgraduate Certificate Program in Worship and the Arts emphasizes giving students **a solid grounding in the Bible and theology** that strengthens the foundation of truth for their worship ministries, helps them to understand the spiritual origins of worship, and explores how the arts (e.g., music, drama, and visual art) can be brought into dialogue with the theology of worship. On the other hand, it emphasizes **the integration of artistic practice and pastoral care in response to various contexts**. The program breaks through the traditional framework of worship studies and highlights the concept of “art as pastoral care.” Students not only learn practical skills such as worship leadership, spatial arrangement, and liturgy design for various feasts but also reflect on how to respond to believers’ life stages and social contexts through the medium of art in worship. For example: How can the message of salvation be presented through drama during Lent? How to use visual art to create an atmosphere of hope during Advent? These topics integrate theological interpretation and creative practice so that students can become “pastorally minded ministers of worship and the arts.”

One example of pastoral integrative courses is “Funeral Design and Pastoral Theology” offered in this quarter. It incorporates life and death education as well. (For example,

it examines such questions as “How can the design of Christian funeral services inspire us to express our personal and communal grief and hope to the Lord in times of loss?” “What are the principles for the use of laments and hymns in worship and funeral services?”) We combine insights from the Bible, church history, and pastoral care to explore how worship can be centred on the Triune God. From meditating on the laments in the Psalms to lifting our voices in praise, we can show how the Church is redeemed by the Christ event and express this hope of passing from death to life in Christ in funeral services.

Cross-Departmental Integration

In addition to actively organizing Bible-centred interdisciplinary integrative courses, we have also been actively collaborating with other departments of the seminary in recent years. The Edna Wong Christian Worship and Arts Education Centre and LTED have not only collaborated on program development but have also made some of our courses compatible with each other, thus providing a better and more convenient learning experience for students. For example, students who have completed two designated four-session courses (each course with a total of 18 class hours and an attendance rate of 80% or more) and who subsequently register for the LTED’s Lay Theological Diploma/Certificate Programs are exempted from taking one elective subject.

Finally, we will perpetuate the Baptist tradition of upholding the foundational importance of the Bible and further the integration of the arts and worship, cultivating the spiritual soil of the “people of the Bible” so that they can holistically worship, witness, and serve God, who is good. Whether you think you “know about art,” as long as you are willing to open your heart for the Holy Spirit to work in your unique life, you will be an indispensable piece of the puzzle of God’s mission, completing a picture that testifies to the love of God.

May all glory be to God, the Creator of Heaven and the Earth, who does not stop revealing His goodness in our lives!

* Please see our website <https://www.hkbts.edu.hk/waec>

A Profile of Edna Wong Christian Worship and Arts Education Centre



HKBTS has been offering church music courses for years and has been striving to enhance the quality of worship in churches. Since the establishment of the Edna Wong Christian Worship and Arts Education Centre, we have further developed a number of music and art training programs to promote the spiritual quality of churches in the areas of worship, Christian life, ministry, and services.

The centre is named after Mrs. Edna Wong (-1996), who loved God and her church all her life, and spared no effort in the promotion of church music. She served as a lecturer and a board member of HKBTS and contributed to the establishment of scholarships for our students. In accordance with Mrs. Wong's last wishes, her church, the Hong Kong Baptist Church, made a large donation to support the Edna Wong Church Music Development Fund which was set up by HKBTS to cultivate religious education and church music practitioners in churches. In 2002, the Fund supported the establishment of the Christian Worship and Arts Education Centre, which was named after Mrs. Wong.

In 2002, the Edna Wong Christian Worship and Arts Education Centre was formally established in our Applied Theological Education Centre on the 9th floor of Christian Centre, 56 Bute Street, Mong Kok. The centre launched its first programs and courses in October of the same year and has been providing a wide range of music and arts training to help churches to present better worship to God.



The Resources Centre



Is Our Prayer “Unworthy”?

Kit-ying Law

Assistant Professor (Worship and Church Music)

As I studied theology, I noticed that many theologians emphasized “faith seeking understanding.” As I delved deeper into worship study and practical theology, I observed that teachers of worship theology like John Witvliet¹ applied this motto to church traditions, music, and worship ministry. Accordingly, I have paid more attention to the content of our prayers to see if they express the truth of the Bible and our faith in the Lord. I have also looked at how our prayers and the life witnesses of the church community could be integral to each other through faith in today’s context (*Lex Orandi, Lex Credendi*, and thus *Lex Vivandi*).²

Although evangelical churches seldom use scripted prayers for public worship, there are some common sayings that worship leaders use inadvertently when they pray. Some believers habitually end their prayers with the words “Our prayer is unworthy.” Would saying “Our prayer is unworthy” over and over again weaken our faith in the Lord? Is it not the role of ministers to encourage believers to affirm their identity as sons and daughters of God and to pray boldly to the Heavenly Father in the name of the Lord Jesus Christ? What biblical interpretations or church traditions give rise to saying a prayer may be “unworthy”?³

“The Crumbs That Fall from the Table”

In the Synoptic Gospels, both Matthew and Mark record an incident in which Jesus, retreating into the territories of Tyre and Sidon, granted an “unworthy” request of a Canaanite woman and commended her great faith. This unnamed woman pleaded with Jesus repeatedly because her daughter was suffering from demonic possession. Jesus did not respond to the Gentile woman’s pleas until she said, **“Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table”** (cf. Matt 15:21-28). This woman’s repeated pleas to the Lord may be **the most humble** example of certain human attitudes toward Him. She was not angry at being called a “dog.” Out of motherly love and eagerness to seek help, she knew exactly what she wanted, even when

the disciples were in the way and Jesus’s response seemed cold and uncaring, she **humbly supplicated** to Jesus over and over again, saying, **“Lord, help me.”**

Breaking “Safe Social Distance”: Bowing Down at the Lord’s Feet

In the Gospel of Matthew, this incidence is preceded by another story where Jesus had a dispute with the Pharisees and the scribes over hand washing, and after the dispute, He said to the people, “it is not what goes into the mouth that defiles a person, but what comes out of the mouth; this defiles a person.” Jesus, as Messiah, had not yet been able to transform the scribes and Pharisees of His people from the inside out. Then Jesus departed from the land of Israel and encountered this Gentile woman’s persistent pleading. In contrast to the lost or faithless sheep Jesus saw in “the house of Israel,” this Canaanite woman believed wholeheartedly that Jesus was the “Son of David,” the Savior, and Messiah. In this story, she did not even need to bring her daughter to touch Jesus’s garment; He simply spoke and her daughter was healed at that very moment. This not only foreshadows that Gentiles would also be saved through faith but also means that the Old Testament prophecies about the Messiah were going to be fulfilled in Jesus.

The Jews had always taken their national identity and the laws of purity very seriously, so they kept a distance from the Gentiles who were considered unclean, not to mention interacting with the Canaanites who were worshipers of other gods. Looking back at Old Testament history, Joshua conquered Canaan, but throughout the ages, there were still people in Israel who intermarried with the Canaanites and worshiped their gods, resulting in tensions within the nation.



In the past, Joshua's conquest of Canaan, the Promised Land, was a magnificent event. On the contrary, the incarnate Christ retreated to the territories of Tyre and Sidon, keeping a low-profile, and Mark 7:24 tells us that Jesus "entered a house and did not want anyone to know, yet he could not be hidden." This woman heard about Jesus and believed that this was her hope, so she came to Jesus and bowed down at His feet. The Greek word for "bow down" means to worship. Because of the woman's desperate plea, Jesus stopped and finally responded to her, "Be it done for you as you desire" (Mt 15:28). And Jesus commended the woman's great faith. Do we have the same faith when we come to the Lord? Do we have such a humble attitude? The Canaanite woman's prostration to Jesus showed her heartfelt surrender to the Lord and her total dependence on Christ's authority and power.

Who Is "Worthy" to Receive the Body and Blood of the Lord?

In light of this passage, we will now examine *"The Prayer of Humble Access,"* a prayer that is often used by many Christian denominations at the Lord's Supper. This was first composed in 1548 for the administration of the Lord's Supper by Thomas Cranmer, an English Reformation leader. Through this prayer, we may understand the meaning of "unworthy" prayer when we pray and live our lives.

First of all, the prayer centres on the statement, *"We are not worthy so much as to gather up the crumbs under thy Table."* Does this single statement contrast with the Canaanite woman's response of faith? According to the liturgical order of the Lord's Supper, this prayer is preceded by a confession of faith, a confession of sin, and the song "Agnes Dei" ("Lamb of God"), and followed by an invitation to the Lord's Supper—so is it not a bit "anti-liturgical" to say this prayer? Is there not a risk that the congregation will take the prayer literally and not come to the Lord's Supper because they feel themselves to be "unworthy"?

Hyperbole is used in the Scripture passage as it refers to the woman as a puppy *gathering up crumbs from under the table, which is an expression of "self-humiliation" and humility.* It goes the same with the prayer. Both express a humble attitude in coming to the Lord and begging Him to be gracious and merciful to sinners like us. In fact, the first line of the prayer also conveys such meaning: *"We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies."*

As Paul said, both Jews and Gentiles are sinners before the Holy Lord (Rom 3:9), and none are "worthy" to come to the Lord but by His grace and mercy.

It is just as Jesus proclaimed on the mountain, "Blessed are *the poor in spirit*, for theirs is the kingdom of heaven" (Mt 5:3). From the perspective of theology and worship, this prayer is not hyperbolic at all: we are indeed poor in spirit, and we are *beggars* before the Lord. This prayer helps us confess that we are in desperate need of the Lord and that we need to turn to His gracious embrace. As Paul said, both Jews and Gentiles are sinners before the Holy Lord (Rom 3:9), and none are "worthy" to come to the Lord but by His grace and mercy.

Insights for Believers from the Worship in the Book of Revelation

When apocalyptic literature in the Bible speaks of salvation, it tends to be black and white, pitting good versus evil. In Revelation 5:1-10, John reminds us not to be saddened or trapped by earthly things, but to grieve that we do not see Jesus in the present. Why is that? According to the passage, John saw various visions in heaven, on Earth, and under the Earth, but he did not see Christ at first, and no one was able to open the scroll and the seven seals, so he wept loudly. However, when he saw the Lamb standing between the throne and the four living creatures and among the elders, his sorrow turned immediately into joy and worship. The four living creatures and the twenty-four elders, each holding a harp and golden bowls full of incense, which are the prayers of the saints, fell down before the Lamb and sang a new song, "Worthy are you to take the scroll, and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth" (Rv 5:9-10).

While we emphasize the "priesthood" of believers, the passage highlights the fact that we will inherit the kingdom of heaven and reign on the Earth. However, learning to sing this eschatological hymn of faith and hope on Earth would be a tension-filled process. Are we "able" to sing this song, especially in the face of extreme adversity or the loss of a dear friend or family member? What song can we sing to support those families and friends who are still here on Earth in the midst of trouble and grief?

During the rehearsal of this year's Spiritual Revival Concert "Apocalyptic Vision, Victorious Lamb," the HKBTS choir made an attempt to present the ultimate worship described in Revelation 14 in the form of a dramatic reading of the Scriptures. The story begins in Revelation 12 and involves different characters and scenes, including the battle between the red dragon and the woman, and the persecution of the unyielding believers by the beast from the sea and the beast from the earth. One of the beasts imitated Christ and used both hard and soft tactics to lure believers into obedience. Yet, believers conquered him by the blood of the Lamb and by the word of their testimony (Rv 12:11).

God loves the world, and His grace and mercy are freely given, but the chorus of the "Song of the Lamb" dedicated in ultimate worship is not to be sung by all the people of the world. The Scriptures reveal that this song is exclusively for the heavenly choir of this heavenly worship, which consists of the followers of Christ. "No one could learn that song except the 144,000 who had been redeemed from the earth" (Rv 14:3). This is a song of salvation, declaring that the Lamb will triumph. The believers' victory is by the blood of the Lamb; this saving power of His blood not just worked in the past but works forever. Through Christ and in union with His resurrected body, the Church becomes a heavenly worshiping community awaiting the consummation of the kingdom of heaven.

The "Goodness" and "Beauty" of Humble Access

Can we see the Lord's presence in our daily lives? Theology and hymns tell us that this world is not our home! The tension of the "already but not yet" is still there because we have not yet seen the full manifestation of God's kingdom.

Every Monday when we come to HKBTS, we see "everywhere" (in hyperbolic terms) the traces left behind by the visitors who came to the pebbles beach nearby to "kite-fight" on weekends and holidays. We are often caught in the strings of kites that drifted to the entrance of our canteen or the chapel. Even though we try to be good neighbors and regularly clean up the kite debris scattered around the campus, there are still many kites with broken strings hanging outside the windows of the campus buildings and in the trees along the road. Passers-by takes extra care to avoid getting scraped by the kite strings. No matter how hard our staff try to remove the kites and strings with gloves on, and even to build a platform to clear up the mess for them week after week, there is still endless cleanup work to be done. However, the Lord showed me one thing which I find most grateful in all these: **we have someone to walk together, to give reminders to each other along the way, to build our dreams together, and to watch over each other.**

When every one of us comes forward to the Lord with a humble heart, and utilizes the gifts our Heavenly Father has given us to worship the Lord together ... we will be able to catch a glimpse of the vision of this heavenly worship ...

In this pilgrimage, we have all come across times when we have felt ourselves "unworthy." Such experiences of introspection and repentance allow us to realize that when faced with challenges and opportunities in life and in ministry, we can only plead for the grace of the Lord. When every one of us comes forward to the Lord with a humble heart, and utilizes the gifts our Heavenly Father has given us to worship the Lord together, just like God's people in the old days who came to Jerusalem, singing Songs of Ascents and marching together to Zion, we will be able to catch a glimpse of the vision of this heavenly worship: "Behold, the dwelling place of God is with man" (Rv 21:3).

I am thankful to be able to receive the Lord's Supper with all the teachers and students at the Spiritual Formation Camp every August. Since the COVID pandemic in 2019, the seminary has not held an off-campus camp until recently. I remember the one held at the end of August 2023, many students said it was their first time to taste the experience of "when brothers dwell in unity" (Ps 133:1). Students left their summer internships and ministries behind and came to the camp to make room for listening to God's Word and to learn listening to one another and living in fellowship.

The Lord's Supper is not only a reminder of His unceasing grace but also a stimulus for us to long for unity in the Lord: to look upon the Lord with all our hearts, to abide in Christ, and to discover the goodness and beauty of God with us. **What we receive at the Lord's Supper is never leftovers or crumbs under the table, but the most precious of all—the Body and Blood of our Lord Jesus Christ.** Though we may find our prayers "incomplete" or we may not be able to understand the will of God right away, God is loving and merciful, so we just need to humbly come to Him in faith and make supplications in the name of the Lord Jesus Christ. Amen! Hallelujah!

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- 1 John D. Witvliet, *Worship Seeking Understanding: Windows into Christian Practice* (Grand Rapids: Baker Academic, 2003).
 - 2 *Lex Orandi, Lex Credendi* refers to the integration of faith into practice, which means that prayer reflects the law of practice of faith (*Lex Vivendi*).
 - 3 Part of this article was presented by the author on September 14, 2023 in the morning chapel service of HKBTS. This article is a revision of the author's article "Gathering up Crumbs under the Table—Is It Also 'Unworthy'?", which was published in the publication of the HKBTS Alumni Association, *Soul Care* (Issue 51, November 2023).

Academic Affairs News

2024-2025 Spring Opening Convocation

This school year the spring term began on January 9 (Thursday) when the Spiritual Formation Day on the theme “Overcoming Obstacles: A Practical Theological Reflection on Daily Devotion of Congregation Leaders” was held. Dr. Sarah Shea, Visiting Assistant Professor of Christian Education, shared her research findings on congregation leaders’ experiences of daily devotion, the obstacles they encountered, and four recommendations on practical theology were identified which could help leaders overcome obstacles. Then, there were small group discussions.

Seminary for a Day

Seminary for a Day 2025 on the theme “Do You Love Me More Than These?” was held on February 26 (Wednesday). Dr. Ken Lui, Researcher and Visiting Assistant Professor of Preaching, shared his experience of being called to go into the seminary again for a doctoral degree. He encouraged the participants with the story of Apostle Peter, who was called again when he felt deeply guilty after he disowned Jesus three times. Dr. Lui pointed out that Jesus did not choose faultless saints, but those who were willing to tend His sheep and make sacrifices for Him.

Events and Activities

Mission Week

The Mission Week was held at the Chapel on our Sai O Campus from 10-11 am from March 11 to 13 (Tuesday to Thursday) on the theme “Sending and Missions—Mutual Partnership.” Rev. Chi-cheong Chui, Acting Director of HKBM, Ms. Grace Ngan, Acting Director of Serving in Mission (Hong Kong), and Mr. Frank Chan, Executive Director Designate of OMF Hong Kong, shared their service targets, the scope of their work, the strengths and features of their ministry, and what attracts missionaries to join them. They also discussed the opportunities and challenges of our times.

Bible Conference 2025

The Bible Conference 2025 on the theme “Hermeneutic Approaches to the Old Testament” was held in the Grand Conference Hall of the New Academic Building on Sai O Campus from 10 am-12 pm on March 17 (Monday), in which two topics were explored. The first one was “The Moab Covenant: Exploring the Rhetoric of Deuteronomy 29:9-14” with Dr. Hing-weng Seng, Assistant Professor of Old Testament of our seminary, as the speaker, and Dr. Johnson Yip, Assistant Professor (Biblical Studies) of the China Graduate School of Theology, as the respondent. The second topic was “Envisioning Reversed Subjugation: Postcolonial Reading of Daniel 2:46” with Dr. Daniel Lam, Assistant Professor of New Testament of our seminary, and Rev. Dr. Edward Wong, Assistant Professor (Biblical Studies) of the China Graduate School of Theology, as the speakers and Dr. Sonia Kwok Wong, Assistant Professor of the Divinity School of Chung Chi College, CUHK, as the respondent. More than one hundred participants, including our faculty, students, and alumni, teachers and students from other seminaries, and church pastors attended onsite and online. All found it very rewarding.

From the Chaplain

Dr. Grace Chan Chaplain

He Who Trusts in the Lord Shall Overcome

No, in all these things we are more than conquerors through him who loved us. (Rom 8:37)

Because we are still living in a world of sin and suffering, we are inevitably subject to hardships. What is more, we may even have to face extra difficulties and challenges for the sake of our faith. Paul exclaimed that Christians have overcome the world, but what is the assurance of that victory?

Romans 8:31-39 is the emotional climax of the book. Paul says that "God is for us" (8:31), and then launches into a series of rhetorical questions (8:31-35), prompting us to reflect on to whom our lives belong and upon whom we can truly depend, thus pointing out that Christ is the greatest security in our lives: Trust in the Lord and you will have full victory (i.e., "we are more than conquerors" 8:37-39).

God so loved us that He gave His Son. Jesus Christ was crucified for our sins and rose from the dead to save us from the power of sin so that we could be justified and reconciled to God. Now He prays on our behalf that in Him we may be strong and able to overcome. God will save us to the end, and no power on Earth can separate us from His love. Even in the face of trouble, hardship, and persecution, we will not turn away from God; we will overcome through the Lord. This is God's promise to us, and it is also the assurance of our victory.

God is our mighty fortress! If we trust in Him with all our hearts, we are more than conquerors. In Him, we have perfect peace and security, so that we do not have to fear the changes and challenges of the world but can stand firm and be faithful to witness to God.

Let us sing together this song of victory: "We are more than conquerors through him who loved us." Amen!

Lay Theological Education Department

Carter Pang Director

Helping Churches to Equip Believers Onsite

Earlier on, I had the opportunity to visit a church and heard its ministers share their ministry model of "church-school partnership." While I thanked God for such a wonderful and close partnership between the church and the school, I came to realize that a better and closer "church-school partnership" is also the direction that the Lay Theological Education Department (LTED) is heading in this year; is it not?

We have always promoted theological education for believers, offering a wide variety of courses and helping them take up the ministry and responsibility of "priesthood" in their churches. To a certain extent, this is also a kind of partnership

between "church" and "school" (LTED): we provide training for believers, while they bring what they have learned back to their churches so as to build up and strengthen the church community.

In the past, most of our programs were held at the seminary's education centre in Kowloon. In the 2023-24 academic year, as we started recovering from the COVID pandemic, we seized the opportunity to serve churches more and tried establishing a closer collaboration with the Tsim Sha Tsui Baptist Church (TSTBC). After a thorough discussion with them, we decided to co-organize with TSTBC two courses over two quarters from our Lay Theological Training Programs (non-degree) and to conduct the courses at TSTBC.

Through our collaboration with TSTBC, we have been able to truly realize the benefits of holding courses onsite at churches. On the one hand, we were able to support the co-organizing churches in their needs for training; on the other hand, since the courses were open to all believers, many participants were members of other churches in the region, and this arrangement made it more convenient for them to participate and provided them with more opportunities to communicate and interact with the members of TSTBC.

With such experiences, we not only continue to collaborate with TSTBC but also try to establish partnerships with more churches in different districts in the hope of providing better and deeper support to churches in equipping believers.

In the Kowloon area, we co-organized two free open seminars with TSTBC on April 6 (Sunday) and June 7 (Saturday) this year. The first one "Listening to Music and Practicing our Spirituality" was delivered by our visiting lecturer Mr. Sanson Lau. The second one "Life and Death Education Day 2025: What if, something is LOST?" will explore the topic of "losing" by eight speakers from four perspectives: Bible and theology, spiritual growth and pastoral care, Christian life and death education, and family caregivers and carers of the elderly. In addition, we will continue to co-organize with TSTBC another quarter course of our Lay Theological Training Program, "Spiritual Growth: A Journey Travelling through Music," from May to July.

For the Hong Kong Island, we will co-organize with the Causeway Bay Baptist Church, the Quarry Bay Baptist Church and Christian & Mission Alliance Causeway Bay Church (listed in no particular order) a Lay Theological Training Program quarter course, "Walking with Family Caregivers: Theories and Practices," from May to July this year. We hope that through this collaboration, more believers on Hong Kong Island will be equipped to provide holistic care for family caregivers.

As for the New Territories, at the time of writing, we have reached a preliminary agreement with a Baptist church in the North District to co-organize two sample classes of Lay Theological Training on the topic of marriage and parenting at the end of the year. We are also exploring the possibilities of further collaboration in the future so that more brothers and sisters in the North District can have easier access to lay theological training.

Please check our website for details of the above co-organized programs and events. We would like to express our heartfelt thanks to the co-organizing churches for their support and for allowing us to serve each other. At the same time, we would like to encourage and invite churches that are motivated to promote lay theological education to contact us for possible collaboration in the various programs we offer. Last but not least, all of our programs and events are aimed at every believer (including you who is reading this article) who is interested in building up and equipping himself/herself, so we cordially invite you to come and join us!

Distance Education

Charis Chan Director

Endless Gratitude

December 2024 was a time for us to count the blessings of the Lord and to encourage each other. On December 9, we held an online prayer and sharing meeting with our co-workers, tutors, and students; there was message sharing, games, personal communication, and intercession. Students shared honestly about the challenges they encountered during their studies, especially the pressure of time allocation due to family, work or health issues. With the encouragement of our tutors and the prayer support of each other, we took on all difficulties

and hurdles together by God's grace. We hope that even though students learn in distance mode, they can still have the sense of being watched over and supported by their peers without feeling lonely. On December 23, several students came to our campus to attend the Christmas worship. We worshiped God together and joined the banquet afterward. We shared heart-to-heart with each other and had a warm and wonderful time.

This year's spring term diploma programs commenced on March 1. Prior to the start of classes, we held a new student orientation on the morning of February 24

through videoconferencing. The tutorials for all subjects were completed within two weeks of the orientation. The summer trimester of the certificate programs began in May. In addition, we will be launching the "Master of Arts/Postgraduate Diploma/Postgraduate Certificate in Christian Studies" degree programs in October, and we welcome Chinese people from all over the world to take them online. Please stay tuned to our latest news, and feel free to contact us for enrollment or inquiries.

Thanks to the Lord's providence, we are glad to have the following brothers and sisters join our teaching team: Ms. Lai-king Lui as a teacher for the course "New Testament III" in the "Diploma in Christian Studies" (non-degree) program; Rev. Wai-hung Tsang, Rev. Pui-yee Cheung, and Rev. Wai-hung Koo as teaching assistants for the "Bachelor of Arts in Christian Studies" and the "Higher Diploma/

Diploma in Christian Studies" degree programs. Among them, Rev. Wai-hung Tsang will teach the course "Chinese Cultural History," Rev. Pui-yee Cheung "Background of the New Testament," and Rev. Wai-hung Koo "The Worshiping Church." May God bless their teaching, enriching both their teaching experience and their students' learning experiences.

We also thank the Lord for hearing our prayers and sending a brother to join us as a volunteer to help with the class video recording. Thanks to his help, the pressure of our work has been relieved. Pray that the Lord will continue to keep us in His good graces so that our programs may flourish and glorify His name.

We sincerely invite you to support us through prayers and offerings so that more people will be blessed.

Student Union

Kai-sum Yip Chairperson

Peace

The Executive Committee of the Student Union (SU) for 2025 officially took office in January. This year's SU members consist mainly of Year 1 and Year 2 students, including Kai-sum Yip (Chairperson), Hang-chung Lui (Vice-chairperson), Lai-wa Cheng (Head of the Secretary Department), Chi-wah Yip (Treasurer and Head of the Mission Department), Ka-leung Tam (Head of the Spiritual Devotion Department), and Yannie Lau (Head of the Daily Living Department). Our teacher advisors include Dr. Kit-ying Law (Student Union), Ms. Michelle Chan (Student Union and Mission), Dr. Chi-yeung Lam (Secretary Department), Dr. Grace Chan (Spiritual Devotion), Ms. Wai-sze Yiu (Spiritual Devotion), and Dr. Daniel Lam (Daily Living).

The theme of the SU this year is "Peace" (he). Having experienced the three-year long COVID pandemic, we are now gradually returning to normal life. However, the SU has noticed that there is still a gap between people, and the feeling of loneliness and unease persists. Therefore, we have decided to adopt "Peace" (he) as the theme for this year, aiming to promote communication and understanding

among students as well as between teachers and students through a variety of activities. "Peace" (he) not only means harmony but also implies walking together. We hope that teachers will walk with their students, students will walk with each other, and all of us will walk with God together, thus promoting harmony between people, between God and oneself, and between people and nature.

We have organized different activities to serve our students and to work toward this theme together. For example, we held a spring feast (*chunming*) in mid-February, where teachers and students worshiped together, played games, shared delicious Poon Choi (*pen cai*), and deepened their understanding and friendship in a relaxed and enjoyable atmosphere. Furthermore, we will be organizing a mission field trip and spiritual discipline trip in the summer. Through nature and outdoor adventure activities, we aim to inspire students and teachers to explore and reflect on the nature, intrinsic value, and the meaning of life, so as to reach a state of harmony with God, with people, with ourselves, and with God's creation, and to live a life of joy, peace, and hope. May our Heavenly Father have mercy on us, keep us, and guide us!

Publication News



The seminary's biannual academic journal, *Hill Road* (issue 55) will be published in June on the theme **“Virtual Rituals.”** There will be six thematic articles: “In Remembrance of Me: An Examination of Digital Worship through Liturgical Theology” (Kit-ying Law), “Liturgy in Online

Gatherings: Revisiting Perspectives from Sacramental Theology and Ecclesiology” (Pui-shum Ip), “Tradition vs. Modern—Challenges to Renewal of Liturgy”

(Pilgrim W. K. Lo), “Exploring the Concept of ‘Online Sacrament’: An Anglican View” (William Fu-ho Lee), “The Feasibility of Online Lord’s Supper—A Baptist Theological Thread” (Vincent C. P. Lau), and “Hovering between Virtuality and Reality: A Response on ‘Virtual Liturgy’ from Pentecostal Perspectives” (Tin-kwan Lei). In addition, there will be a discussion article and book reviews.

Hill Road is available at the seminary, its town centres, and Christian bookstores. For inquiries, please call the Publication Office at 2768 5168.

Visitors

- Rev. Eric Wing-mun Tong, the president of the Baptist Convention of Hong Kong, visited the seminary and met with President Joshua Cho on January 21, 2025. In addition, he shared a message at the morning chapel service and met with President Cho on March 19, 2025.
- Alumnus Rev. Daniel Kin-chiu Chan, Senior Pastor of Grace Hong Kong Evangelical Church, shared a message at the morning chapel service and met with President Cho on March 13, 2025.

Alumni News

- Alumnus **Ying-yeung Lau** (class of 2018) was ordained as a pastor by the Aberdeen Baptist Church on December 25, 2024.
- Alumnus **Wa-tim Yip** (class of 1998) was ordained as a pastor by the Shatin Baptist Church on February 23, 2025.

Faculty News

- The Chinese book of **Dr. Chi-yeung Lam**, Assistant Professor of Christian Education, *Encounters in Tranquility: 28 Ways to Deepen Your Spiritual Journey* (Hong Kong: Tien Dao, 2024), was published in December 2024. In addition, he spoke on the topic “Life Springs from the Heart—Spiritual Practices of Bible Reading and Prayer” in the seminar “Devotion in Action and in Silence” organized by the Worldwide Bible Society on January 3, 2025.
- **Dr. Daniel Lam**, Assistant Professor of New Testament, spoke on the topic “The Deification Accounts of Jesus in the Four Gospels” through video conferencing in the seminar of Master of Theology organized by the China Evangelical Seminary in Taiwan on February 24, 2025.

Lay Theological Education Department

Student Recruitment 2025-26

Admissions Open for October 2025

Master of Arts/Postgraduate Diploma/ Postgraduate Certificate Programs in Christian Studies

- These masters-level degree, part-time evening programs enable students to lay a solid foundation in biblical hermeneutics and theology.
- Some credits acquired in these programs can be transferred when being admitted to the Master of Divinity or the Master of Christian Studies degree programs in the seminary's Main Campus Programs.
- Students may start with the Postgraduate Diploma/Postgraduate Certificate Programs and the certificate program can be finished in as little as one year.
- Students may attend real-time classes in our classrooms in Mong Kok in person or online.

Postgraduate Certificate Program in Worship and the Arts

- This masters-level degree and part-time evening program enables students to deepen their biblical and theological reflection through study and research in such areas as worship, church music, and art, and to explore topics such as worship leadership, pastoral care, art, and spatial arrangement.
- Offers a flexible course selection and the program can be finished in as little as one year.

Postgraduate Diploma/Postgraduate Certificate Programs in Christian Life and Death Education

- To equip believers who are motivated to explore and further define the meaning of their lives from a Christian perspective with masters-level skills and knowledge in reflecting, integrating, researching, and practicing Christian life and death education.
- Offers a flexible course selection and the program can be finished in as little as one year.

Bachelor of Arts/Higher Diploma/Diploma Programs in Christian Studies

- These bachelors-level degree programs provide students with theological training and spiritual nurturing, enabling them to lay a solid foundation of faith and develop a good spiritual life.
- Our real-time classes enable instructors and students to interact in real time. Students may attend classes in our classrooms in Mong Kok in person or online.
- Some credits acquired in these programs can be transferred when being admitted to the master's degree programs in the Lay Theological Education Department or the Bachelor of Theology degree program in the seminary's Main Campus Programs.

Lay Theological Training Diploma/Certificate Programs 2024-25

Enrollment for Courses from April to June 2025

Subject	Lecturer	Date/Time	Instruction Mode
The Book of Numbers: The Wilderness Way and the Growth of Faith in the Generation Transition	Dr. Tiger Chi-fu Chan	6/5-24/6 Tue 7:15-9:30 pm	In Person/ Video Conferences
Essence of Systematic Theology	Dr. April Lam	8/5-26/6 Thur 7:15-9:30 pm	In Person/ Video Conferences
Emotional Intelligence and Mental Health	Mr. Solomon Hoh	9/5-27/6 Fri 9:30-11:45 am	In Person
Walking with Family Caregivers: Theories and Practices	Mr. Carter Pang	9/5-11/7 Fri 7:45-10:00 pm (16/5, 13/6 classes suspended)	In Person
Spiritual Growth: A Journey Travelling through Music	Mr. Sanson Lau	12/5-14/7 Mon 7:15-9:30 pm (16/6, 23/6 classes suspended)	In Person
Family and Parent-Child Education	Ms. Yvonne Cheuk-ting Chu	15/5-3/7 Thur 7:15-9:15 pm	In Person
Practical Support for Church Administration	Mr. Po-shing Chan, Mr. Chi-man Yu, Rev. Miguelito Kwok, Deacon Chun-fei Lung, Mr. Kin-man Ng, Ms. Sau-wa Ng, Ms. Alice Wai-yung Lau, Mr. Chi-hong Siu	20/5-15/7 Tue 7:00-10:00 pm (1/7 class suspended)	In Person

* All the programs above are conducted in Cantonese. The lecturer names are listed in no particular order.

Inquiries/Registration Tel: 2711 2552 Email: ltedinfo@hkpts.edu.hk Website: www.hkpts.edu.hk/lted

Pastoral Continuing Education Centre

Courses and talks offered from April to June 2025

Course/Talk	Lecturer	Date	Time
Practical Use of Spiritual Guidance in Churches	Dr. Alfred Leung	28/4, 12/5	10:00 am-12:00 pm
Emotional Conditioning for Pastoral Staff to Prevent Burnout	Dr. Tony Wong	19/5, 26/5	10:00 am-12:00 pm
The Significance of Hope for the Second Coming of Christ in the Last Days	Dr. Raymond Chan	19/5, 26/5	2:30-4:30 pm
Christian Perspective on Life and Death and Suicide Prevention	Dr. Curie Qu	9/6	10:00 am-12:00 pm
Reading Narratives in the Old Testament	Dr. Hing-weng Seng	16/6, 23/6	10:00 am-12:00 pm
Enhancing Sermon Preparation with AI Tools: From Efficiency to Creativity	Dr. Ken Lui	23/6, 30/6	2:30-4:30 pm

Fee concessions

- (1) *Early Bird Reduction*: those who pay the full fee for the enrolled course a week before the course begins may enjoy a reduction of HK\$20 (for a 2-hour course) or HK\$30-40 (for a 4-to-6-hour course).
- (2) A 10% discount for graduates from HKBTS degree programs, pastors of member churches of the Baptist Convention of Hong Kong, and current part-time students of HKBTS.
- (3) A 20% discount for valid cardholders of HKBTS Alumni Association members.
- (4) A 50% discount for full-time seminary students from the 16 member seminaries of the Hong Kong Theological Education Association.

Instruction Mode In Person/Video Conferences/Watching Video (within 7 days of each class)

Venue 8/F., Christian Centre, 56 Bute Street, Mong Kok, Kowloon

Registration Application forms can be downloaded from the seminary website, or you may enroll online at www.hkpts.edu.hk/pce/apply.html

Inquiries Tel: 2768 5179
Email: pce@hkpts.edu.hk

One cannot enjoy both the Early Bird Reduction and fee discounts.

Life and Death Education Day 2025

What if, something is LOST?

Date : June 7, 2025 (Saturday)

Time : 2:00-6:00 pm

Venue : Tsim Sha Tsui Baptist Church (31 Cameron Road, Tsim Sha Tsui)

Registration Deadline: May 30, 2025 (Friday)

Session / Time	Topic	Panel Speakers		Host
I 14:00-16:00	Losing from a Biblical and Theological Perspective	Dr. Fook-kong Wong <i>Vice President (Research) and Professor of Old Testament, HKBTS</i>	Dr. Fanny Cheng <i>Committee Member of Lay Theological Training Diploma/Certificate Programs and Adjunct Lecturer of LTED, HKBTS</i>	Rev. Mui-ling Wong <i>Pastor, Tsim Sha Tsui Baptist Church</i>
2A* 16:00-18:00	Losing from the Perspective of Spiritual Growth and Pastoral Care	Rev. Brian Lam <i>Visiting Lecturer of Practical Theology, HKBTS</i>	Rev. Fong-yu Cheng <i>Retired Pastor, Quarry Bay Baptist Church</i>	Dr. Chi-yeung Lam <i>Assistant Professor of Christian Education, HKBTS</i>
2B* 16:00-18:00	Losing from the Perspective of Christian Life and Death Education	Mr. Arnold Leung <i>Director, Hong Kong Life And Death Studies Association</i>	Ms. Conny Lui <i>Chaplain, Hong Kong Chinese Christian Churches Union Kwong Yum Care Home (Integrated Aged Care Service)</i>	Chaplain Tong Sun Nam <i>Supervisor Advisor of Clinical Pastoral Education</i>
2C* 16:00-18:00	Losing from the Perspective of Family Caregivers and Carers for the Aged	Mr. Kin-man Ng <i>Director, Tai Po Baptist Church Social Service and the First Convener of the Carereps Platform</i>	Ms. Helen Yiu <i>Supervisor, Kowloon City Baptist Church Social Services</i>	Dr. Desmond Choi <i>Senior Pastor, Chai Wan Baptist Church</i>

* Participants can choose one of the 2A/2B/2C sessions after participating session I.
All the sessions above are conducted in Cantonese.



Free admission
Register Now

Participants who register and attend this event and enroll for year 2025-26's LTED programs on or before July 4 will be exempted from the registration fee (discount up to HK\$300).

Distance Education Program

Exploring Truth • Reflecting upon Faith • Equipping for Ministry

Degree Program	Description	Admission Requirements	Date of Commencement	Registration Deadline
Master of Arts/ Postgraduate Diploma/ Postgraduate Certificate in Christian Studies (Degree Programs)	To nurture church leaders who aspire to serve effectively in Christian organizations or in churches. Some credits earned in these programs can be transferred to master's degree programs at the seminary.	<ol style="list-style-type: none"> 1. Born-again, mature believers of good character who have been baptized into the Church for three years or more. 2. Holder of a recognized university degree or equivalent qualification. 3. Their pastors' recommendations 4. Passed a written test and an interview. 	February, June, and October	Spring trimester: <i>Hong Kong:</i> November 20 <i>Overseas:</i> October 20 Summer trimester: <i>Hong Kong:</i> March 20 <i>Overseas:</i> February 20 Fall trimester: <i>Hong Kong:</i> July 20 <i>Overseas:</i> June 20
Bachelor of Arts/ Higher Diploma/ Diploma in Christian Studies (Degree Programs)	To provide students with basic practical theological training, equipping them to serve in churches and to witness Christ in society. Some credits earned in these programs can be transferred to master's degree programs at the seminary.	Secondary school graduates with their pastors' recommendations, who have passed a written test and an interview.		

These are all online degree programs

Non-degree Program	Description	Admission Requirements	Date of Commencement	Registration Deadline
Higher Diploma in Christian Studies (Non-degree Program)	Providing basic theological training including Bible study, theology, and practical studies. It enables students to lay a solid foundation of faith, reshape their lives, and live out their calling.	Diploma (non-degree program) graduates with their pastors' recommendations.	March and September	Spring semester: <i>Hong Kong:</i> February 10 <i>Overseas:</i> January 10 Fall semester: <i>Hong Kong:</i> August 10 <i>Overseas:</i> July 10
Diploma in Christian Studies (Non-degree Program)		Secondary school graduates with their pastors' recommendations.		
Certificate in Biblical Studies	Introductory programs in biblical studies, guiding students to study the Bible systematically.	All are welcome.	January, May, and September	Spring trimester: <i>Hong Kong:</i> January 20 <i>Overseas:</i> December 20 Summer trimester: <i>Hong Kong:</i> May 20 <i>Overseas:</i> April 20 Fall trimester: <i>Hong Kong:</i> September 20 <i>Overseas:</i> August 20

Non-degree programs can be taken online or by mail.

Trial online programs: <http://elearning.hkbts.edu.hk>

Inquiries Tel: 2768 5105 Email: deinfo@hkbts.edu.hk Website: www.hkbts.edu.hk/dist

Edna Wong Christian Worship and Arts Education Centre

Classes offered from April to June 2025

Class	Lecturer	Date/Time
Intermediate Class Voice III	Mr. Sanson Lau	8/4-20/5 Tues 7:00-8:30 pm (5 lessons)
Intermediate Class Voice VI		Class A: 8/4-20/5 Tues (5 lessons) Class B: 9/4-21/5 Wed (5 lessons) 8:30-10:00 pm
Primary Class Voice III		9/4-21/5 Wed 7:00-8:30 pm (5 lessons)
Choral Techniques: Study and Survey		Theory: 27/5-24/6 Tues 7:00-9:00 pm (4 lessons) Observation 5/6, 12/6 Thur 7:30-9:45pm (2 lessons)
Integrated Voice and Musicianship Training II (12)	Mrs. Wong Fung Chi-lai	11/4-13/6 Fri 1:30-4:00 pm (8 lessons)
Evening Class: Integrated Voice and Musicianship Training II (12)		14/4-16/6 Mon 7:00-9:30 pm (8 lessons)
Integrated Voice and Musicianship Training III (14)		16/4-11/6 Wed 10:00 am-12:30 pm (8 lessons)
Integrated Voice and Musicianship Training II	Ms. Rachel Kwok	24/4-12/6 Thur 4:30-5:30 pm (6 lessons)
Integrated Voice and Musicianship Training III		28/4-16/6 Mon 10:30-11:30 am (6 lessons)
Basic Aural and Sight-reading Training III		28/4-16/6 Mon 7:30-9:00 pm (6 lessons)
Intermediate Aural and Sight-reading Training I		24/4-12/6 Thur 6:45-8:15 pm (6 lessons)
Drama Art at Church: Bible Study through Drama Workshop I	Mr. Felix Du	8/5-29/5 Thur 7:30-9:45 pm (4 lessons)
Introduction to Community Music at Pastoral Practice I	Ms. Kitty Oi-ki Siu	29/4-27/5 Tues 7:30-9:30pm (4 lessons)
Conducting 101 Series I	Mr. Vicky Shin	25/4-13/6 Fri 7:30-9:00pm (6 lessons)

* For class details, please refer to our website.

Inquiries/Registration Tel: 2789 2200 Email: worship-arts@hkbts.edu.hk

Website: www.hkbts.edu.hk/waec WhatsApp: (852) 9433 7726

DONORS REPORT FOR SEPTEMBER 2024

Education Fund (Church / Organization)		吳炳榮伉儷	2,600.00	Distance Education Program	
九龍國際浸信會	10,088.00	李國雄伉儷	1,000.00	鄭鵬程	300.00
上環浸信會	10,000.00	李新蘭	200.00	無名氏	444.00
大埔浸信會	12,000.00	洪錦漢	300.00	無名氏	100.00
大埔國際浸信會	11,200.00	洪鷹輪	300.00	HK\$	844.00
大學浸信會	10,000.00	殷振強伉儷	1,000.00	Lay Theological Education Program	
屯門浸信教會	700.00	曹啟明伉儷	800.00		
牛池灣竹園潮語浸信會	10,000.00	梁明財伉儷	500.00		
牛湖浸信會	2,000.00	梁錦松、郭詠文	1,500.00	肖琳	89.00
以馬內利浸信會	5,400.00	許煥英	200.00	施榮	3,000.00
阡陌社區浸信會	5,000.00	許鋒威	1,000.00	HK\$	3,089.00
沙田浸信會	16,000.00	陳偉倫	200.00	Campus Maintenance and Repairs	
紅磡浸信會	6,000.00	陳偉權	800.00		
香港（西區）潮語浸信會	5,000.00	曾慶忠	500.00		
香港仔浸信會	5,872.90	馮德華、鄧如玉	200.00	楊美玲	300.00
香港浸信教會	125,000.00	黃念施	200.00	無名氏	1,000.00
香港堅尼地城浸信教會	1,000.00	黃華娟	100.00	HK\$	1,300.00
恩典浸信會	11,000.00	黃雅忠	10,000.00	Campus Extension Project	
朗福浸信會	400.00	楊謝金玉	6,000.00		
粉嶺浸信會	46,185.00	葉煥章	300.00		
培正道浸信會	5,000.00	劉永生、鍾梓萍	300.00	許煥英	100.00
深荃浸信會	500.00	蔡慧英	300.00	鄒小寶	1,700.00
第一城浸信會	8,000.00	羅佩珊	100.00	鄧輝祥	1,000.00
新希望浸信會	1,500.00	羅榮志	500.00	無名氏	8,000.00
筲箕灣浸信會	10,000.00	譚葆基	10,000.00	無名氏	1,000.00
置富浸信教會	3,000.00	關廣智、鄧慧然	500.00	無名氏	500.00
嘉盛浸信會	2,000.00	無名氏	4,000.00	HK\$	12,300.00
福音基石浸信會	10,000.00	無名氏	4,000.00	Support “Chinese Preaching Research Project” in Practical Theology	
銅鑼灣浸信會	3,500.00	無名氏	3,000.00		
觀塘浸信會	1,439.00	無名氏	500.00		
基督教浸信會為道堂	7,490.00	無名氏	500.00	銅鑼灣浸信會	2,000.00
中華基督教閩南三一堂	10,000.00	無名氏	400.00	莫韋倫	3,300.00
番禺恩典家教會	400.00	無名氏	400.00	趙龍文	10,000.00
啟聞基金	500.00	無名氏	200.00	無名氏	25,000.00
HK\$	356,174.90	無名氏	200.00	HK\$	40,300.00
Education Fund (Individual Donor)		無名氏	200.00	Faculty Support	
		無名氏	200.00		
		無名氏	100.00		
Jennetta Yuk Lan Chan	4,300.00	無名氏	100.00	Scholarship and Bursary	
方志強	200.00	HK\$	61,500.00		
王紹良	700.00				
朱活平伉儷	300.00	Church Leader in China		大學浸信會	4,000.00
何仲儀	1,000.00	Training Program			
何柏濠、李惠芳	1,000.00	汪哲凡	US\$ 153.69		

DONORS REPORT FOR OCTOBER 2024

Education Fund (Church / Organization)		李新蘭	200.00	Distance Education Program	
九龍國際浸信會	10,889.00	李德祥	5,000.00	鄭鵬程	300.00
九龍塘浸信會	5,000.00	杜國維伉儷	1,000.00	無名氏	444.00
大埔主恩浸信會	1,750.00	杜崇基	300.00	無名氏	100.00
大埔浸信會	12,000.00	洪錦漢	300.00	HK\$	<u>844.00</u>
屯門浸信教會	700.00	洪鷹輪	300.00	DE: Special Need Training Program	
以馬內利浸信會	5,400.00	殷振強伉儷	1,000.00	無名氏	500.00
阡陌社區浸信會	5,000.00	曹啟明伉儷	800.00	HK\$	<u>500.00</u>
何文田浸信會	5,000.00	梁明財伉儷	500.00	Lay Theological Education Program	
沙田浸信會	8,000.00	梁緯信	500.00	鍾惠華	1,000.00
香港（西區）潮語浸信會	5,000.00	梁錦松、郭詠文	1,500.00	無名氏	200.00
香港仔浸信會	7,412.00	許煥英	200.00	無名氏	32.00
香港浸信教會	125,000.00	許鋒威	1,000.00	無名氏	6.00
香港堅尼地城浸信教會	1,000.00	陳偉倫	200.00	HK\$	<u>1,238.00</u>
恩典浸信會	11,000.00	陳淑英	4,000.00	Campus Maintenance and Repairs	
朗福浸信會	200.00	陳綺華	100.00	楊美玲	300.00
柴灣浸信會	10,000.00	陳錦輝	300.00	HK\$	<u>300.00</u>
海怡浸信教會	12,000.00	曾慶忠	500.00	Campus Extension Project	
基立浸信會	3,000.00	馮德華、鄧如玉	200.00	李德祥	5,000.00
將軍澳浸信會	1,000.00	黃念施	200.00	許煥英	100.00
康山浸信會	30,000.00	黃華娟	100.00	陳淑英	4,000.00
深荃浸信會	500.00	黃雅忠	10,000.00	鄧小寶	1,700.00
圓洲角浸信會	5,000.00	葉煥章	300.00	鄧輝祥	500.00
置富浸信教會	3,000.00	劉永生、鍾梓萍	300.00	無名氏	8,000.00
觀塘浸信會	1,573.00	劉年鳳	1,000.00	無名氏	7,000.00
鑽石山浸信會	3,000.00	蔡慧英	300.00	無名氏	1,000.00
主恩浸信會	150,000.00	羅佩珊	100.00	無名氏	500.00
九龍五旬節會佐敦堂	3,000.00	羅凱慈	1,000.00	HK\$	<u>27,800.00</u>
中華錫安傳道會慈雲山錫安堂	2,000.00	譚日旭伉儷	30,000.00	Support “Chinese Preaching Research Project” in Practical Theology	
基督教宣道會大埔堂	1,000.00	關廣智、鄧慧然	500.00	無名氏	25,000.00
基督教錫安傳道會	11,250.00	無名氏	100,000.00	HK\$	<u>25,000.00</u>
基督教豐盛生命堂	3,900.00	無名氏	30,000.00	Faculty Support	
番禺恩典家教會	400.00	無名氏	7,500.00	茶果嶺浸信會	4,000.00
馬利亞、馬大團契	2,000.00	無名氏	4,000.00	無名氏	2,000.00
啟聞基金	500.00	無名氏	3,000.00	HK\$	<u>6,000.00</u>
HK\$	<u>446,474.00</u>	無名氏	1,000.00	Scholarship and Prizes	
Education Fund (Individual Donor)		無名氏	1,000.00	香港浸信會聯會	1,200.00
方志強	200.00	無名氏	500.00	HK\$	<u>1,200.00</u>
王紹良	700.00	無名氏	500.00	Scholarship and Prizes	
朱活平伉儷	300.00	無名氏	400.00	香港浸信會聯會	1,200.00
何仲儀	1,000.00	無名氏	200.00	HK\$	<u>1,200.00</u>
何栢濠、李惠芳	1,000.00	無名氏	200.00	Scholarship and Prizes	
吳炳榮伉儷	2,600.00	無名氏	100.00	香港浸信會聯會	1,200.00
吳國傑伉儷	1,000.00	無名氏	100.00	HK\$	<u>1,200.00</u>
李國雄伉儷	1,000.00	HK\$	<u>218,500.00</u>	Scholarship and Prizes	

DONORS REPORT FOR NOVEMBER 2024

Education Fund (Church / Organization)		李國雄伉儷	1,000.00	Distance Education Program	
九龍城潮語浸信會	55,000.00	李新蘭	200.00	鄭鵬程	300.00
九龍國際浸信會	12,615.00	洪錦漢	300.00	無名氏	500.00
上環浸信會	10,000.00	洪鷹輪	300.00	無名氏	444.00
大埔浸信會	12,000.00	徐慧儀	1,500.00	無名氏	100.00
元朗浸信會	80,000.00	殷振強伉儷	1,000.00	HK\$	<u>1,344.00</u>
屯門浸信教會	700.00	曹啟明伉儷	800.00	Lay Theological Education Program	
以馬內利浸信會	5,400.00	梁明財伉儷	500.00	無名氏	HK\$ <u>40.00</u>
生命頌浸信會	2,000.00	梁錦松、郭詠文	1,500.00	Campus Maintenance and Repairs	
阡陌社區浸信會	5,000.00	許煥英	300.00	2024年畢業班同學	4,200.00
沙田浸信會	8,000.00	許鋒威	1,000.00	許煥英	100.00
香港（西區）潮語浸信會	5,000.00	陳偉倫	200.00	楊美玲	300.00
香港浸信教會	125,000.00	曾慶忠	500.00	無名氏	500.00
香港堅尼地城浸信教會	1,000.00	馮德華、鄧如玉	200.00	HK\$	<u>5,100.00</u>
恩潮浸信會	20,000.00	黃念施	200.00	Campus Extension Project	
朗福浸信會	200.00	黃華娟	100.00	許煥英	100.00
將軍澳浸信會	500.00	黃雅忠	10,000.00	鄒小寶	1,700.00
置富浸信教會	3,000.00	葉煥章	300.00	鄧輝祥	500.00
銅鑼灣浸信會	3,500.00	劉永生、鍾梓萍	300.00	無名氏	8,000.00
觀塘浸信會	2,129.00	蔡慧英	300.00	無名氏	1,000.00
中華錫安傳道會慈雲山錫安堂	300.00	羅佩珊	100.00	HK\$	<u>11,300.00</u>
東方基督教會美光堂	1,800.00	譚葆基	5,000.00	Support “Chinese Preaching Research Project” in Practical Theology	
浸信宣道會明道堂	500.00	關廣智、鄧慧然	500.00	銅鑼灣浸信會	2,000.00
基督教宣道會大埔堂	500.00	無名氏	4,000.00	無名氏	25,000.00
番禺恩典家教會	400.00	無名氏	1,500.00	HK\$	<u>27,000.00</u>
啟聞基金	500.00	無名氏	700.00	Faculty Support	
迦勒牙科植牙中心有限公司	2,000.00	無名氏	500.00	茶果嶺浸信會	8,701.00
HK\$	<u>357,044.00</u>	無名氏	500.00	Chan So Lan & Lau Yuen Hoi	2,000.00
Education Fund (Individual Donor)		無名氏	500.00	歐陽穎鋒伉儷	3,000.00
方志強	200.00	無名氏	400.00	無名氏	5,000.00
王紹良	700.00	無名氏	200.00	HK\$	<u>18,701.00</u>
朱活平伉儷	300.00	無名氏	100.00	Ming Yee Theological Bursary Fund	
何仲儀	1,000.00	無名氏	HK\$ <u>41,500.00</u>	北角浸信會	HK\$ <u>505,500.00</u>
何栢濠、李惠芳	1,000.00	Ming Yee Theological Bursary Fund			
吳炳榮伉儷	2,600.00				
吳國傑伉儷	1,000.00				

DONORS REPORT FOR DECEMBER 2024

Education Fund (Church / Organization)					
九龍城浸信會	23,950.00	李隆生伉儷	200.00	Distance Education Program	
九龍國際浸信會	13,477.00	李新蘭	200.00	鄭鵬程	300.00
上水浸信會	45,000.00	李寶英	100.00	無名氏	444.00
大埔浸信會	12,000.00	洪錦漢	300.00	無名氏	100.00
屯門浸信教會	700.00	洪鷹輪	300.00	HK\$	<u>844.00</u>
以馬內利浸信會	5,600.00	徐玉明、趙荊英	800.00	Lay Theological Education Program	
尖沙嘴國語浸信會	10,000.00	徐慧儀	1,500.00	杜桂鵬	1,120.00
阡陌社區浸信會	5,000.00	殷振強伉儷	1,000.00	陳紀明	2,000.00
旺角浸信會	1,500.00	袁秀琮	5,000.00	HK\$	<u>3,120.00</u>
香港（西區）潮語浸信會	5,000.00	曹啟明伉儷	800.00	Campus Maintenance and Repairs	
香港仔浸信會	14,350.00	梁明財伉儷	500.00	楊美玲	300.00
香港浸信教會	125,000.00	梁錦松、郭詠文	1,500.00	無名氏	1,000.00
香港堅尼地城浸信教會	1,000.00	許煥英	300.00	無名氏	239.00
恩典浸信會	11,000.00	許鋒威	1,000.00	HK\$	<u>1,539.00</u>
朗福浸信會	200.00	陳偉倫	200.00	Campus Extension Project	
粉嶺浸信會	44,206.00	陸澤浩伉儷	3,000.00	許煥英	200.00
深水埗浸信會	15,000.00	曾慶忠	500.00	黃家鏘伉儷	1,000.00
深荃浸信會	1,500.00	馮德華、鄧如玉	200.00	鄒小寶	1,700.00
第一城浸信會	8,000.00	黃念施	200.00	鄧輝祥	500.00
富安浸信會禧年堂	9,000.00	黃華娟	100.00	無名氏	8,000.00
富亨浸信會	2,876.50	黃雅忠	10,000.00	無名氏	1,000.00
新希望浸信會	1,500.00	楊謝金玉	6,000.00	HK\$	<u>12,400.00</u>
置富浸信教會	3,000.00	葉煥章	300.00	Support “Chinese Preaching Research Project” in Practical Theology	
觀塘浸信會	2,014.00	劉永生、鍾梓萍	300.00	莫韋倫	3,300.00
鑽石山浸信會	2,000.00	蔡慧英	300.00	Faculty Support	
基督教宣道會大埔堂	500.00	蕭國強伉儷	500.00	茶果嶺浸信會	21,701.00
番禺恩典家教會	400.00	羅佩珊	100.00	無名氏	7,000.00
啟聞基金	500.00	關廣智、鄧慧然	500.00	HK\$	<u>28,701.00</u>
HK\$	<u>364,273.50</u>	嚴党紅	500.00	Scholarship and Bursay	
Education Fund (Individual Donor)		無名氏	10,000.00	香港華人基督教聯會	60,000.00
九龍城浸信會會眾	7,030.00	無名氏	5,000.00	Wang Liu Yueh Lin	5,000.00
Lai Sau Kuen	200.00	無名氏	4,000.00	HK\$	<u>65,000.00</u>
方志強	200.00	無名氏	1,000.00	Ming Yee Theological Bursary Fund	
王紹良	700.00	無名氏	1,000.00	北角浸信會	1,000,000.00
朱活平伉儷	300.00	無名氏	500.00	Graduate School Program	
何仲儀	1,000.00	無名氏	500.00	北角浸信會	500,000.00
何栢濠、李惠芳	1,000.00	無名氏	500.00		
何惠娟	2,000.00	無名氏	400.00		
何鏡煒伉儷	2,000.00	無名氏	200.00		
余小玲	3,000.00	無名氏	200.00		
吳炳榮伉儷	2,600.00	無名氏	100.00		
吳國傑伉儷	1,000.00	無名氏	130.00		
李國雄伉儷	1,000.00	無名氏	82,760.00		
		HK\$	<u>82,760.00</u>		

DONORS REPORT FOR JANUARY 2025

Education Fund (Church / Organization)		吳國傑伉儷	1,000.00	無名氏	1,000.00
九龍國際浸信會	12,540.00	李國雄伉儷	1,000.00	無名氏	500.00
上環浸信會	10,000.00	李新蘭	200.00	無名氏	500.00
大埔主恩浸信會	4,795.70	林俊鴻	5,000.00	無名氏	400.00
大埔浸信會	12,000.00	姚慧施	1,000.00	無名氏	200.00
屯門浸信教會	700.00	柳慧敏	580.00	無名氏	200.00
牛池灣竹園潮語浸信會	10,000.00	洪錦漢	300.00	無名氏	100.00
以馬內利浸信會	5,400.00	洪鷹輪	300.00	無名氏	100.00
竹園浸信會	8,000.00	胡佩儀	1,700.00	HK\$	<u>91,980.00</u>
阡陌社區浸信會	5,000.00	殷振強伉儷	1,000.00	Distance Education Program	
赤柱浸信會	2,000.00	曹啟明伉儷	4,800.00	鄭鵬程	300.00
香港（西區）潮語浸信會	5,000.00	梁錦松、郭詠文	1,500.00	無名氏	444.00
香港仔浸信會	6,698.80	許煥英	500.00	無名氏	100.00
香港浸信教會	125,000.00	許鋒威	1,000.00	無名氏	100.00
香港堅尼地城浸信教會	1,000.00	郭健民伉儷	2,000.00	HK\$	<u>844.00</u>
朗福浸信會	200.00	陳偉倫	200.00	Campus Maintenance and Repairs	
海怡浸信教會	10,000.00	陳偉權	800.00	楊美玲	HK\$ <u>300.00</u>
將軍澳浸信會	500.00	曾慶忠	500.00	Campus Extension Project	
澳門浸信教會	10,000.00	馮德華、鄧如玉	200.00	溫恩智伉儷	50,000.00
錫安浸信會	8,265.58	黃念施	200.00	鄒小寶	1,700.00
觀塘浸信會	1,889.00	黃華娟	100.00	鄧輝祥	500.00
香港伯特利教會榮光堂	2,000.00	黃雅忠	10,000.00	蒙恩伉儷	1,000,000.00
香港華人基督教聯會	90,000.00	葉煥章	300.00	無名氏	8,000.00
番禺恩典家教會	400.00	劉永生、鍾梓萍	300.00	無名氏	1,800.00
啟聞基金	500.00	劉玉英	5,000.00	無名氏	1,800.00
數研教育機構有限公司	<u>100,000.00</u>	蔡慧英	300.00	無名氏	1,800.00
HK\$	<u>431,889.08</u>	鄧志昆	2,000.00	HK\$	<u>1,062,000.00</u>
Education Fund (Individual Donor)		鄧幸榴	500.00	Faculty Support	
Chong Kwong Yip	500.00	鄭尚珍	500.00	茶果嶺浸信會	HK\$ <u>6,001.00</u>
方志強	200.00	羅佩珊	100.00	Spiritual Revival Concert	
朱活平伉儷	300.00	關廣智、鄧慧然	500.00	無名氏	HK\$ <u>600.00</u>
何仲儀	1,000.00	無名氏	30,000.00		
何栢濠、李惠芳	1,000.00	無名氏	5,000.00		
吳炳榮伉儷	2,600.00	無名氏	4,000.00		
		無名氏	1,000.00		

Financial Report

General Fund, 1 September, 2024 - 31 January, 2025

HK\$

Income	9,198,325.37
Expenditure	(14,120,328.99)
Deficit	(4,922,003.62)



Reply Slip

I will support the Hong Kong Baptist Theological Seminary by

☐ praying for the Seminary's theological education ministry

☐ contributing \$ _____ for

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☐ **Fast Payment System Identifier** (FPS ID): 166215137

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☐ One-off Donation ☐ Monthly Donation

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Thank you for your support!

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Precious Moments

January 9, 2025

Spiritual Formation Day

On the first day of the spring semester in the 2024-25 school year, the Spiritual Formation Day on the theme “Overcoming Obstacles: A Practical Theological Reflection on Daily Devotion of Congregation Leaders” was held. A talk was delivered by Dr. Sarah Shea, Visiting Assistant Professor of Christian Education, in the morning. Later in the afternoon, there were small group discussions where teachers and students shared with each other.



March 11-13

Mission Week

The Mission Week 2025 was held at the morning chapel services for three consecutive days on the theme “Sending and Missions—Mutual Partnership.” Representatives of three mission organizations shared the nature and features of their respective ministry and discussed the opportunities and challenges of our times.



The speaker on the first day was Rev. Chi-cheong Chui, Acting Director of HKBM.

The speakers on the second day were Ms. Grace Ngan, Acting Director of Serving in Mission (Hong Kong) (right) and two of their Executive Secretaries, Ms. Iris Chan (middle) and Ms. Lydia Chu (left).



The speakers on the third day were Mr. Frank Chan, Executive Director Designate of OMF Hong Kong, and his wife.

March 17 Bible Conference

The Bible Conference 2025 on the theme “Hermeneutic Approaches to the Old Testament” was held in the Grand Conference Hall of the New Academic Building on the Sai O Campus. The first session was on the topic “The Moab Covenant: Exploring the Rhetoric of Deuteronomy 29:9-14” with Dr. Hing-weng Seng, Assistant Professor of Old Testament of our seminary (left), as the speaker, and Dr. Johnson Yip, Assistant Professor (Biblical Studies) of the China Graduate School of Theology (right), as the respondent.



The second session was on the topic “Envisioning Reversed Subjugation: Postcolonial Reading of Daniel 2:46” with Dr. Daniel Lam, Assistant Professor of New Testament of our seminary (left), and Rev. Dr. Edward Wong, Assistant Professor (Biblical Studies) of the China Graduate School of Theology (middle), as the speakers and Dr. Sonia Kwok Wong, Assistant Professor of the Divinity School of Chung Chi College, CUHK (right), as the respondent.





香港浸信會神學院
Hong Kong Baptist Theological Seminary

Main Campus Programs Admissions 2025-26

Pastoral Training Programs

Bachelor of Theology

4-year full-time

Master of Divinity

3-year full-time/7-year part-time

Master of Divinity (Further Studies)

2-year full-time/5-year part-time

Start Date for Fall Semester
August 2025

Lay Leadership Training Program

Master of Christian Studies

2-year full-time/5-year part-time

Graduate School Programs

Master of Theology

5-year part-time

Doctor of Theology

7-year part-time

Application Date for Admissions

Hong Kong: January 2-June 13

Overseas: January 2-April 30



Learn More

Admission Test and Interview

By individual arrangement during the seminary's office hours

Inquiries (852) 27685130 admissions@hkbts.edu.hk www.hkbts.edu.hk